

The Ansgar Lutheran

Seriously Speaking

By Gilbert A. Jensen

Some people have sneered at the thought of heaven as so much "pie in the sky." According to atheistic communism, which has called this hope of Christians an "opiate", heaven is a fiction which has been used as a drug to make it possible for men to bear their present ills. Impatient with the notion that people ought to bear ills and desiring to create revolutions to overcome them, Communists discard the teaching of heaven to the rubbish heap.

But men do not live without hope, not even in Communist Russia. Steinbeck, famous American author, made a trip to Russia a few years ago and gave a sympathetic and factual report of conditions there in a book called, **A RUSSIAN JOURNAL**. One passage from the book clearly pictures how that people lives on hope, even if only a temporal one. "But now the people come through the wreckage, through the destroyed and tumbled buildings; people, men, women, and even children, they come to the museum to look at the plaster cities of the future. In Russia it is always the future that is thought of. It is the crops of next year, it is the comfort that will come in ten years, it is the clothes that will be made very soon. If ever a people took its energy from hope, it is the Russian people."

Whether or not a man should hope in heaven depends upon whether it is fact or fancy. If it is fancy, a mere figment of imagination, then we who take some energy from that hope are fools. If it is fact, then we are fools if we do not take more energy from it than we are in a habit of doing. "We reckon that the offerings of the present time are not worth comparing with the glory which shall be revealed." "We look for a city which has foundations, whose Builder and Maker is God."

Men who have this hope have a freedom from the fear of death, from the fear of petty tyrants, and security in the midst of insecurities.

News and Notes

Dr. Erland Nelson, former president of Dana College, has received the Jefferson Award by the South Carolina Academy of Science. Dr. Nelson is the first psychologist and the first person at Carolina to win the award. His topic was "Attitude Shifts and Overt Behavior."

Rev. Vernon L. Strempeke, a former professor of Sociology at Dana College has been elected secretary of the Board of Education of the United Lutheran Church in America.

WEST CANADA W.M.S.

The West Canada District W.M.S. meetings will be held in Hussar, Alberta, on Friday, Aug. 14th, in conjunction with the District Convention. All W.M.S. groups are urged to send delegates.

Lilli Sorensen,
West Canada W.M.S. Sec.

The Children's Bible Camp of the Nebraska District was held at the Polk Camp Grounds from June 28 to July 4. Sixty-seven children were registered for the week's activities. Pastors Eugene Wekander of Dannebrog, Nebraska, and Stanley Larsen of Exira, Iowa, conducted the Bible Study Class Periods, and Mrs. Immanuel Petersen and Patricia Petersen of Ruskin, Nebraska had charge of the music and handwork periods. Pastor Clarence Lund of Hampton, Nebraska was manager of the camp.

The Camp followed a regular daily schedule, with studies on "Children of the Bible," and "Kings of Israel," together with a hymn study and singing period in the morning. Handwork and recreation periods were held in the afternoon, and the evening period consisted of a movie and devotional hour.

Five ladies from First Lutheran Church in Fremont donated their time to cook the meals. We are indebted to these ladies for this generous gesture and for serving excellent, well balanced meals.

IOWA DISTRICT

The 56th Annual Convention of the Iowa District will be held, God willing, at Exira, Iowa, September 10th to 13th. All pastors of the District are asked to be present and all congregations are urged to send delegates.

H. Irving Petersen, Dist. Pres.

The Exira Lutheran Church, Exira, Iowa, cordially invites Pastors, Delegates, and other friends of the Iowa District to be their guests during the 56th Annual Convention of the District to be held in Exira, September 10th to 13th. Lodging and breakfast will be supplied in the homes. Dinner and supper may be purchased at the church. Send reservations early to Mrs. Nels Beck, Exira, Iowa.

Stanley Larsen, Pastor
Elvin H. Petersen, Pres.

Farmington, Minn. Pastor James W. Olsen delivered his farewell sermon July 19, and went to Lincoln, Nebr.

The congregation held a farewell, pot-luck, family supper in the parish hall on Sunday evening, July 19th. A very interesting program followed the supper. Mr. Herman Hagen, secretary of the church served as toastmaster. Several members of the congregation voiced their regret at seeing Rev. Olsen leave and their appreciation for all the fine work he has done while here. There were several fine musical numbers and group choral singing.

Rev. and Mrs. Olsen were presented a purse of money as a token of appreciation for their work here.

Pastor Olsen thanked the congregation and expressed his regret in leaving and his appreciation for kindnesses shown him and his family during their stay here.

Pastor A. V. Neve has put two lectures into pamphlet form. They are the lectures he delivered at Trinity Seminary in 1948 under the title, Distinctive Characteristics of American and Scandinavian Theology. We believe the lectures were printed in the Lutheran Outlook. Now the readers may have them in a handy pamphlet

at 55 cents by writing Pastor Neve, Sleepy Eye, Minn. His first lecture on American Lutheran Theology, his second on Scandinavian Theology.

Sleepy Eye, Minnesota. The congregation shows a net gain during the ten years of 99 souls. The congregation is at present receiving money for a building program.

Eben-Ezer in the Pines in Colorado. can still take care of some visitors. The rate is \$3.00 a day. There is a pastor there every week, who conducts the devotions and helps to make the vacation worthwhile. When it reaches the readers, Pastors Gordon Miller and Stephen Mogensen each have a week. Prof. Theodor Jensen will be there from August 1 to September 6.—V. E. Bagger

Canadian Church News. Pastor O. Ergaard Thomsen, who serves the congregation at Edmonton, Alberta, is present on a trip to Denmark. Pastor Theo. M. Hansen is at present improving the church's social room. At Toronto, Ont., the congregation had a special evening for Danish immigrants every other Monday. Pastor Albert Rasmussen was installed at Lethbridge, Alberta, July 19. He got a good reception. Pastor Gerhard Nygaard was installed in Red Deer, Alberta, in the middle of July. A parsonage was rented for him and the family. People at Dickson, Alberta, have been catching beavers and shooting waterfowl this spring as a diversion. Twenty members were added to the congregation at Calgary, Alberta, June 14. Rev. Emil Pedersen is pastor there. Five families were received into the church at Swan River, Man., June 12. Pastor Peter Vammen has charge of the work there. At Standard, Alberta, where the Rev. Leif Kirkegaard is pastor, nine young people were confirmed May 17. At Redvers, Sask., the people are boring for oil. Here is hoping Pastor Im. Johansen and the people will strike some good oil wells.

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P. A. Magnussen, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff Street, Cedar Falls, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1948. Post Office at Blair, Nebr., under Act of March 3, 1879.

REV. JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

WHAT KIND OF A NEW CHURCH DO WE WANT?

The Sub-committees on organization of the new church are at present working that they may be able to report to the Joint Union Committee in October. We have not talked to any of the members of the committees, but we have been thinking about the new church, and therefore ask, What kind of a new church do we want?

At present we are four independent church bodies trying to merge into one body. It is natural and right that some of the organizational aspects of each body, particularly of the two greater bodies, be fused into the new organization. But of course, each body is apt to think that its own particular setup is the best.

Let us try to give our view of this problem.

First, we want a Lutheran Church, because we are Lutherans, and we want to continue to be Lutherans. This point needs no discussion. But as far as organization is concerned it should be pointed out that the Lutheran Church has been able to function under many organizational forms. We have state churches, folk churches and some free churches in Europe. Here the Lutherans are divided into 16 independent bodies, and in one differs some in organization from the others due to national background and development.

Each of the four bodies now trying to merge into one organization have their own special background and development.

The Lutheran Free Church is perhaps the most free of the four, emphasizing liberty and individualism. Even one attending its convention subscribing to the L.F.C. principles may vote. The U.E.L.C., our own synod, used to be very free and individualistic, but the last 25 years has become much more centralized. The boards and officials decide the policies and the annual convention serves as a rubber stamp. It is only occasionally that a convention will rebel or blaze new trails. We have a very representative convention in that all pastors active and inactive may vote; officials and theological professors and church council members also vote. Congregations are permitted to send a delegate for every adult member of the congregation.

The E.L.C. has also become rather bureaucratic. It has a large convention permitting every active pastor to vote and a delegate from every parish. This means that there are about 1800 voting members in the convention, and it means that the affairs of the convention must be so pre-arranged that the delegates simply approve them. It takes much work and effort to defeat a measure proposed by the officials.

The American Lutheran Church has a very small delegated convention with a pastor and a layman from every congregation a voting member. Such a convention can provide a more enlightened discussion of the matters before it. But the fact that the congregation and the pastor only rarely have a chance to be an active member at a convention places the pastor and the congregation very far from the central office.

If we asked which is the more bureaucratic the E.L.C. or the A.L.C. we would not know what to answer. Perhaps the U.E.L.C. due to its small size where each one can be watched in every way is the most bureaucratic or centralized. In our synod we are able to watch the congregations, the pastors, their wives and their children, etc. They can't do that in the bigger synods.

We believe that the new church structure must not be too rigid with rules and regulations, at least not to begin with. It is better to be too free than too hard and fast to begin with. The tendency will be to make more and more rules anyway. And the present tendency in every-thing today is to centralize.

We must of course have a central administration, but let the districts and the auxiliary organizations, the congregations and the pastors have as much liberty as possible. If we try to foresee everything and make a rule for everything we shall lose the benefit of merging and working together. Too hard and fast rules will cause dissatisfaction.

There must be so much freedom that there will be room for a healthy tension between the individual and the administration. The present tendency is that the administration thinks that the pastors and the congregations exist for the synod, whereas the synod really exists for the congregation and the pastor.

We believe that if we are not too rigid in our organizational setup, we shall be able to serve the life of the churches better and also expand to the glory of God.

If we are not too rigid there will be less tendency to develop too many independent institutions working in the church. Of course, a few such groups will appear and work a while. And they do have their place and they help to correct certain tendencies within the church. But too many of them are disturbing. Therefore the church must be rather inclusive.

We understand that the districts will not be any bigger than a full time president can be a real father and advisor in his district. Let the districts have as much power and influence as possible upon the main body.

As we think of the new church we believe it is going to be a wonderful church. It is going to be large enough for all of us. Each one with his own talents will under God be given a chance to work.

We are a large group of many different views and backgrounds. As we get together we shall help one another to bring out the gift of God that is within us.

We know that these remarks do not touch on some of the difficult problems, but we believe that we want a free and inclusive church, with a strong central administration to lead, yet giving room for the freedom of pastors, congregations and auxiliaries.

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Now and then we hear some one say that the merger will never come. We do not like to think in such pessimistic terms. It goes without saying that we cannot go on with 16 independent Lutheran churches. No matter

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People Need God

By H. A. Svendsen

In Hebrews 13, 6 we read: "The Lord is my helper, and I will not fear—." **Man is quite helpless.** Some years ago a Frenchman presented a formula for the improvement of human life. He must have been interested. We too are interested in the improvement of human life. We realize definitely that we need contact with God. I know a man who is a good, honest, hardworking citizen, and he has some kind of a faith in God. He is a congenial person, but has very little interest in spiritual matters. He seems to have no sense of responsibility toward his soul, or the spiritual welfare of his family. The neighbors say of him: "He is a fine fellow, but not much of a church man." We meet people who have no interest in the church and its mission, and they offer no alibis. We meet people who show some interest in spiritual things, but who are neglectful, and offer a multitude of excuses. We also meet people who go to church regularly, and it is a wonderful custom, however, church-going alone has never been known to save anyone, of course non-church-going tells a sad story. The unbeliever certainly needs a change of heart, and such change is possible, but not by any human formula, he must seek it on higher level. Even the psychiatrist acknowledges that many situations in life cannot be improved by man himself, but the improvement must come from a power outside of man.

God can and will help and enrich helpless man. Some people don't seem to know that, and some people know it, but don't do anything about it. God has a simple and effective way to enrich men's lives, so simple in fact that many think of religion as superstition. In Romans 6,3 we read: "Know ye not, that som many of us as were baptized into Jesus Christ were baptized into His death." In baptism we become participants in Christ's merits. Jesus died as our substitute on Calvary's cross, and as-

sumed the guilt of the whole human race. In baptism God imparts to the believer all of Christ's achievements. When Jesus died, He paid for all our guilt and we may be assured that all our guilt is washed away, and that the peace of God follows. Acknowledgement and confession of sin and trust in God's promises of forgiveness is God's simple and effective way to enrich man's life. Another sense of guilt is the most destructive thing in human life, and at that point human formulas fail, but God through Christ, through the Holy Spirit will grant and assure freedom from guilt and drive out fear.

God can improve the lives of Christians and prepare them for eternal life. Once a Christian, there must be growth. God has endowed us with a variety of gifts, the capacity to be ambitious, endowed us with emotional abilities, power of will, etc. According to the natural man these abilities run in the channel toward glorifying self, but when Christ takes possession of the human heart, then the channel runs in harmony with God's pleasure. The Christian is anxious that his spiritual life be improved and deepened, he would have a strong faith and courage to do that which is right in the sight of God and man. He desires a greater capacity to pray more fervently, to have more zeal and wisdom to give helpful counsel. Christians must live in our confused world, and they are surrounded on all sides by death. People die because they grow old and feeble, some are carried away by common diseases and millions starve to death. Many are killed by instruments of war, by floods, earthquakes, tornadoes, and tens of thousands are killed in accidents. It seems as though death is shouting at us along the way. But if we be in Christ, let come what may: He has taken away my guilt, I am a child of God, and He will live with me here on earth, and I shall live with Him forever.

SEVENTY-FIVE-YEAR-OLD WOMAN BUILDS CHURCH

A church building is being put up on the outskirts of Miami, Fla., by a 75-year-old woman who has only her hands, the few cents she can spare from old-age-benefit payments and her prayers to devote to the task.

Mrs. Margaret Cox, sprightly despite her age, has been at the project four years now, while living in a tar-paper shack on the site where a homemade sign proudly announces the construction of "God's Community Church."

She has finished putting up a cinder-block foundation four layers high, filled this in with dirt, and poured a concrete flooring over the latter to provide a base for the church's main section. And all the plumbing is installed.

Business men now deliver whatever materials she needs as soon as she has been able to pay them 35 to 50 per cent of their cost.

There is no other church for miles around, and Mrs. Cox estimates that hers, which will be non-denomina-

tional, will become the center for about 1,000 people living in the area. When completed, she says, the 45 x 20 foot sanctuary will have a Sunday school section for the neighborhood children.

"It's such a burden on my heart that my neighbors don't have a church," Mrs. Cox says. "I only hope and pray that I'll live long enough to finish the job."

Meanwhile, she continues her practice of holding Sunday school classes each week for 10 to 20 boys and girls of the farming area around her. Since there is no room in her little home—she calls it "the chicken coop"—they meet out in the open, weather permitting.

And it's chiefly for these youngsters that Mrs. Cox is concerned.

"I know that no church saves," she says. "Only Jesus can do that. The older folk know that they can find Him in His book, but the children must be trained. And there is no place like a church for them to learn about the Savior."

CHURCH NEWS FROM HERE AND THERE

"Martin Luther" Film Slated General Release in Sept.

New York—"Martin Luther," the new film based on the life of the 16th Century Protestant Reformation leader, will be released to theaters throughout the country during the first week in September, it was announced today by Cresson E. Smith, general manager of Louis de Rochemont Associates.

The film has had record-breaking engagements in Minneapolis, St. Paul, Hickory, N. C., and Houston, Texas. It opened at the Garrick theater in Duluth, Minn., on July 23, and is scheduled for showing in several other cities prior to its general release.

A peak period of showings throughout the U. S. and Canada is expected by Reformation Day, Oct. 31, according to Smith. He said that since picture trailers on "Martin Luther" appeared in the July 13 issue of Life and the July 7 issue of the Christian Science Monitor, the de Rochemont office has been "swamped" with requests for extended theater runs.

The half-million dollar film was produced by de Rochemont for Lutheran Church Productions, Inc., composed of the National Lutheran Council, United Lutheran Church in America, Lutheran Church-Missouri Synod, Evangelical Lutheran Church, American Lutheran Church and Augustana Lutheran Church.

Canadian Baptists Ask Gov't. to Test Colombia Bans

Vancouver, B. C.—A resolution calling upon the Canadian government to demand that the Republic of Colombia protect the rights of Protestants within its boundaries was adopted by the Baptist Federation of Canada at its 10th triennial assembly here.

The 500 delegates to the assembly also passed a resolution urging the British Foreign Office and the U. S. Department of State to protest "the recent imprisonment of Baptist pastors in Czechoslovakia and ask for their immediate release."

Baptists in Canada were asked to sponsor the immigration to this country of European Protestant families to assist them upon their arrival here.

'Mile of Dollars' Reduces Church's Indebtedness

Richmond, Va.—Wesley Memorial Methodist church's indebtedness is some \$6,400 less as the result of a "mile of dollars" which was measured down Mechanicsville Pike here.

Dollars, taped end to end, were strung along the highway as the climax to the church's drive to raise funds for its building program.

The pastor, the Rev. John A. McKenry, Jr., proposed the novel fund-raising endeavor to the church's official board recently.

After the board endorsed the plan, 200 church members were selected with each responsible for 25 feet of the mile—about \$50.

These "scouters" brought their dollars to the church in individual rolls, which were joined for the measurement down the highway.

Funds collected for the "mile of dollars" will be used toward paying off indebtedness of constructing a \$30,000 education building which was begun in April. The church considerably lowered original estimates for the building by the pastor serving as foreman for construction and members doing much of the work.

The education building is the third unit which the church has built in the last five years. A sanctuary was consecrated in March, 1952, costing about \$95,000. In 1949 the first unit, a social hall, costing about \$12,000 was built.

The "mile of dollars" is only one of several novel ideas the church has used to raise money for its building fund.

During the Lenten season in 1952, members of the church gave "30 pieces of silver" each Sunday for the building fund. The sum, based on the amount paid Judas Iscariot for betrayal of Christ, was felt to typify a "paying back" of betrayal money.

In 1951, women members of the church wore corsages made of dollar bills to the Easter service. Boutonnieres of greenbacks were also worn by a large percentage of the men of the congregation. The wearers donated their corsages and boutonnieres to the building fund at ground-breaking exercises which were held that day for their new sanctuary.

Lutheran Factions Settle Dispute Out of Court

Okabena, Minn.—A legal fight growing out of a dispute that split St. John's Lutheran church here into two factions has been settled out of court.

A majority group which opposed affiliation of the congregation with the Lutheran Church-Missouri Synod will retain the church property and the minority group—said to represent about 40 per cent of the membership—will receive about \$10,000 in cash.

The minority members—who favored continued affiliation with the Missouri Synod—had brought two court actions against the majority group.

A recess of the court trial in the district court at Jackson, Minn., was ordered last spring by Judge Chris Carlson, Blue Earth, Minn., who urged the two sides to "use your Christianity in trying to get together on a fair and reasonable settlement."

He warned the two factions that they would be tearing the community to pieces for years to come unless they settled their dispute immediately outside the courts.

At least four votes were taken by the congregation on whether to withdraw or to keep its affiliation with the Missouri Synod. The last decision not to be a member was made in 1951. The plaintiffs charged that some 90 bulletins issued by Mr. Schweikert on the matter of synodical affiliation had confused the membership and that "by his misinterpretation, he has been able to deceive a majority of his followers."

Pastor George Schweikert charged that the Missouri Synod had abandoned its historic conservative doctrinal position and now teaches "false doctrine."

St. John's church was the birthplace of the Orthodox Lutheran Church, formed in 1951 by a small group of Missouri Synod pastors and laymen who claim the synod is becoming "too liberal." Their target was the so-called "Common Confession," a doctrinal agreement reached with the American Lutheran Church.

Mr. Schweikert became a member of the Orthodox Lutheran Conference, but later withdrew his membership. The congregation never joined it. It is now unaffiliated.

Church Members Develop Their Own Village

Minneapolis, Minn.—Families belonging to a Minneapolis church are starting their own settlement in a nearby suburban area.

Temple Village, being developed by members of the Gospel Temple, is scheduled to open Aug. 1 on a 100-acre site of former farmland in Minnetonka township west of Minneapolis.

Elmo Ginkel, president of Temple Village, Inc., said plans are being made to construct a combined church and parochial school on a 20-acre site. A park and playground will adjoin the site. Six homes are now under construction and six more are in the planning stage, he reported.

Pastor of Gospel Temple, which has a membership of about 60 families, is the Rev. C. O. Stadslev.

The Colonial Crisis in Africa

More than 160,000,000 colonial peoples of Africa are stirring in various degrees of social rebellion, and the prospects are that the ferment will intensify rather than lessen in the near future. Delivering the Lord Lugard Memorial Lecture before the Executive Council of the International Africa Institute meeting in Lisbon, Portugal last week, Dr. Emory Ross cited four root causes leading to the African colonial

crisis of today, as: 1. The phenomenal scientific and material progress of Western Europe and America. 2. Africa's slowness in keeping pace with material advancement. 3. The effect of mass communications on the African mind, whereby floods of undigestible information and knowledge have had a confusing impact on primitive societies. 4. "The split which has developed in the West between the spiritual and the secular."

Dr. Ross, retired secretary of the Foreign Mission's African Committee, emphasized that in the world's colonial relations both the Westerners and the Africans need a new balance between the spiritual and the secular. To avoid Mau Mau uprisings, the errors of "apartheid" and other outbreaks of the colonial crisis, the noted authority on Africa said, "Westerners and Africans, separately and together, should seek to establish and maintain, with all the understanding and flexibility which a growing human society requires, a new balance between the spiritual and the secular in their lives and in their doings. "When balance and serenity rule within," he concluded, "the relations without are never so hard."

LWR Spring Clothing Appeal Brings Over Million Pounds

New York—More than a million pounds of used clothing gathered for

Lutheran World Relief from April through June marked a new record high for the agency's spring clothing appeals, it was announced here by C. Lorey, assistant administrative secretary of LWR, the material aid arm of the National Lutheran Council.

He said the total of 1,115,794 pounds of clothing gathered in response to 1953 Spring Clothing Appeal topped amount received during the same period last year by 291,253 pounds.

The total of used clothing received at the LWR warehouses during the first six months of 1953 amounted 1,373,973 or 317,280 pounds more than was gathered in the first half of 1952, Mr. Lorey added.

Lutherans in the Twin-Cities of Minnesota responded to the 1953 Spring Appeal by gathering nearly 60,000 pounds, while Chicago Lutherans sent LWR nearly 50,000 pounds of used clothing, he reported.

Communities contributing full carloads of more than 20,000 pounds of used clothing each, were: York, Pittsburgh and Philadelphia, Pa.; Detroit, Mich.; Rock Island, Ill.; and Milwaukee, Oshkosh, and Madison, Wisc.

Other substantial shipments of more than 15,000 pounds were received from Portland, Oregon; Dayton, Ohio; Shioya, Wisc.; and Fargo, N. D.

BOOK REVIEW

Christian Dogmatics, Vol. III, By F. Pieper. Saint Louis: Concordia Publishing House, 1953. 555 pages.

Francis Pieper was for about two generations the great teacher of Christian doctrine in the Lutheran Church—Missouri Synod, at Concordia Seminary, St. Louis, and his German *Christliche Dogmatik* came to hold the place of standard dogmatics text in that church. Since Dr. Pieper's death some of his colleagues have been at work translating *Christliche Dogmatik* into English. That work is now complete, the third and last volume having been published early this year.

It is hardly necessary to write much in the way of an introduction of this work, either the present volume or its companion volumes, since its name has long ago become a household word among all who probably would be interested in or have any use for it, namely, the clergy and teachers of the church. It is a complete orthodox Lutheran dogmatics written with utmost detail and care, replete with proof-text references to the Bible, the Lutheran Confessions, and the Church Fathers. Volume III treats of the subjects usually discussed in the traditional third

part of dogmatics, the *Ordo Salutis*, the Means of Grace, the Church.

The thought pattern which forms the framework of Dr. Pieper's dogmatics is that of an earlier day. That, however, does not mean that it has no mission to theological students and pastors now. We had a teacher a few years ago, one of the great liberal theologians in this country, who made the statement that no theologian has the right to consider himself educated until he has read and become acquainted with at least one of the classic orthodox theological systems. We have become increasingly convinced that this assertion is correct. Dr. Pieper's is one of these systems. We cannot visualize its use as a text book today, but it is a fund of what a great teacher of the church has thought and has seen in God's Word, a fund to which the wise, humble student will often turn for deeper insight into Christian truth.

—Theo. I. Jensen

Passenger Trains Die

Every few days a passenger train dies. In each case the obituary is about the same, "The short-haul pas-

senger preferred his automobile." Seventeen passenger trains were discontinued in Tennessee alone during the last four years.

All of the nation's railroads have lost money on their passenger service during the last six years, with one exception.

The short-haul passenger has gone from the railroads. Local trains are on their death beds. The automobile does not run on a fixed schedule, but at the convenience of the passenger, we "take the car." This is the automobile era.

Our automobiles could make it possible for us to have large interesting rural churches. Ninety-three per cent of our rural schools are consolidated. The Rural Department, Dr. W. S. Seren, Madison, N. J., is distributing a bulletin on "Cooperative Churches."

Ordinarily a pastor needs to serve an average of 333 members in order to get a living wage. The little home and-buggy parish or the old one-member church, like the short-haul passenger train is on its way out. We need large rural churches.

Parish Education News

By S. S. Kaldahl

The purpose of these news is to give information about our literature which is being used in Christian education on the parish level as well as to present some facts of parish education, which will be stressed and renewed emphasis during the coming year.

OUR CATECHISM AND BIBLE HISTORY. The Catechism, which has been used and is still being used by 60-65% of our churches for confirmation instruction, as well as Balslev's Bible History were destroyed in the fire at our publishing house last winter. Following the meeting of the members of the Board of Parish Education met with the Literature Committee of the Publishing House Board to decide what to do about this material.

It was decided to reprint Balslev's Explanation in the Danish and with the Bible version as we formerly had it. The publishing house informs us that it is now being reprinted and will be on the market by September first, 1953. Pastors will be organizing and starting their catechetical instruction for the winter.

It was also decided not to reprint Balslev's Bible History due to the fact that not many are using this any more and that there are several very fine Bible History books published by other Lutheran bodies. The manager of the publishing house reported that there were about 500 unbound books, which were not destroyed by the fire. It was decided that these should be bound and sold for sale as long as they would last.

OUR SUNDAY SCHOOL SERIES. In the Sunday School series, which we have spoken of as our own since 1920, there were two books, "God Commands Me" and "God Loves Me" for grades 7 and 8, which were published by our board and printed at our publishing house. These books were also destroyed by the fire. The other books of this series were from the ELC series and were bought from Augsburg Publishing House of Minneapolis.

Due to the fact that newer methods are continually coming in presenting and using teaching materials, it may be said that a Sunday School series soon grows old, and the need for a new one arises, which is also evidenced in our synod by some of our Sunday Schools, which are now using other systems that have been recently published, such as the Christian Growth Series and the Concordia Uniform Series. Because of this the manager of the publishing house decided it would not be wise to reprint the two above mentioned books of this series.

This does not mean that this series can not be used by our Sunday Schools which would like to continue its use. Instead of using the two mentioned books for grades 7 and 8, the ELC series has three very fine books, "Forward with Christ", "On the Way", and "The March

of Faith", which are very recommendable for this age group. Any Sunday school, which may want to continue to use this series using two of the three mentioned books instead of those destroyed by the fire, may continue to order the same through the Lutheran Publishing House at Blair.

THE AMERICAN UNIFORM CHURCH SCHOOL SERIES. This is a new series which is now being published by the American Lutheran Church and which will be ready for use with the quarter beginning October first this fall.

When our board met for its annual meeting in March at the time of our first Church Workers' Institute at Blair, this new series was presented to the board members as well as to a number of District Sunday School Committee chairmen, who were present for the institute. It was presented by Pastor R. A. Vogeley, director of Parish Education of the American Lutheran Church, who is editor of this new series.

Through the information given by Pastor Vogeley and a study of the explanatory leaflets, it was learned that this is a uniform series, which means that each class or department studies the same topic or lesson each Sunday. It is planned in cycles of three years and will present the plan of salvation as revealed in the entire Bible. A new and very unique feature of this series is the way it ties in with the parents and the home both for home study of the lesson with the children together with suggested materials for the home altar and for the parents' own adult Bible class in the Sunday School, which means that this series provides materials for study and meditation for children and parents alike in the home and in the Sunday School period.

After having received this information about this new ALC series, and after having learned what had happened to two of the books of our own series, the question arose if the board should not go on record recommending this new series to our Sunday Schools. It was so decided with the result that the board recommended the following resolution, which was adopted by our synodical convention in June:

"Be it resolved that our synod officially recommend for use the American Uniform Series as a series for the church schools of our synod".

Any of our Sunday Schools, which would like to have folders explaining this series as well as sample leaflets and materials, may write directly to the Lutheran Publishing House at Blair requesting the same.

(Continued on page 10)

Her Book

• By Roman Collar

I buried a dearly-beloved Scottish woman lately. She had not been long in Canada; but her days ended here. Several times she had crossed the Atlantic and visited other lands.

The day of the funeral came. Cosily tucked in the arm of the woman of God was a Bible. I took it up, noted that many of its leaves were loose from much handling. I gently laid it within her arm again.

There now lies on my desk a note of thanks—a Scottish custom—from one of her daughters. Here are three brief sentences from the letter: "You noticed that **I sent her Book with her.** It had traveled quite a lot. It was always with her."

Her Book!

Isn't that grand? It belongs to mankind, but it was **her** book, her own priceless possession. So the daughter "sent it with her." I suppose that if the dear dead soul had been asked what she would have liked in the casket with her, the answer would have been—the Book, **my Book!** Her answer would be incited by the promises, which to her were personal, in Revelation, and which, immediately before her death, she had been studying.

"**The Book,**" was, as the world knows, Sir Walter Scott's characterization—"Give me the Book." Phelps of Yale described the Bible as "the most Beautiful Book in the world." The Puritans spoke of it as "good Fare." It is the "bright Candle of the Lord," cried Robert Pollock, but there's a quality in "her Book," not in these, splendid as they are. "Her Book" is personal. It denotes affection. Something in that Book tied itself to the problems, happiness, strength and peace of her life. Besides, it related her to life beyond this existence, saying that when the present is done a more glorious day, an experience "grand and calm and stately as a rhythmic psalm," was about to open before her wondering gaze. What a Book—**her Book!** Our Book!

The Power of The Book

So, no wonder her daughter wrote: "I sent her Book with her." You may say that placing it in the coffin was a sentimental action. It was, but it was more than mere sentimentalism, so bluntly battered by Carlyle; it was a feeling tribute to the power the Book had in her beloved mother's life. The Book, **her** book, was the Bread and the Water of Life to her. In death, she was not to be separated from it. While it was **the** Book and the most **Beautiful** Book in the world, more importantly, and comfortingly, it was **her** Book. She possessed it because it possessed her. Her ownership did not end with her death; even though heaven and earth passed away, the

immortal words of her Redeemer would not pass away. Forever they remained for her and the host which no man can number.

The letter to me said that the Book was always with that woman, whose price was above rubies. I was in a hospital room recently. On the bed of the patient, whom I had known for more than a quarter of a century, was his Bible. I could not forbear saying, that that was the first time I had ever seen a Bible in the hand of a patient. I knew his home in the Western Highland of Scotland; what he learned there, he continued here. Hence his Bible, a comforting support in the severe and painful trial he was shortly to undergo. It was **his** Bible.

The Book's Stormy Passage

This Book has had a stormy passage down the centuries. Diocletian and Galerius, joint emperors of Rome in A. D. 303, determined to extirpate the Christians and their Books. These latter were to be burnt. For several years this war was waged savagely but unsuccessfully. The historians, at least, know what happened to the Vulgate and Tyndale translations of the Book. Henry VIII, the much-married monarch, ordered the Scriptures to be set up in all the English parishes, while, at the same time, Charles V of the Low countries was pronouncing a penalty of death on all who possessed Bibles. We are told that more than 50,000 people were drowned, burned alive, or hung for this offense in Belgium and Holland. It was a brutal, murderous time. The Bible then was a dangerous thing to own. No Protestant was permitted even to breathe—it is **my** Book.

Yet the Protestant Church finally gained the ascendancy because of the Book, and faithful adherence to the Lord whom it glorifies. It was the foundation of the belief, teaching, and life. America's early life was based on it, and, as Queen Victoria said, England's greatness was because of it.

It seems to me that the Church cannot fail if it remains true to the Book's teachings. Nor shall our lives be effective if the Book is "always with us," with us in thought and life.

And that is as it should be.

"Holy Bible, book Divine,
Precious treasure, thou art mine,

.....

"Mine to show by living faith
Man can triumph over death."

—The United Church Observer

Jacob Riis--"The Ideal American Citizen"

A REFRESHING REMINDER OF A GREAT AND USEFUL LIFE

H. H. Smith, Sr.

Theodore Roosevelt once wrote: "If I were asked to name a fellow man who came nearest to being the ideal American citizen, I should name Jacob Riis." Now who is Jacob Riis? Any man that Theodore Roosevelt could name as "the ideal American citizen" should be worth knowing.

Jacob Riis was a native of Denmark who came to this country when he was twenty-one years of age. His life is not without romance. Had it not been for the sweetheart of his boyhood days, Elizabeth Nielsen, a beautiful girl of his native town, Ribe, Denmark, America might never have heard of this Dane. Jacob was an ardent lover, and when he proposed to her and she rejected him, he took ship for America, "to get as far away from her as possible—and to make money enough to come back and claim her as his bride." They were made for each other, he declared, and all the fates that he could not prevent their marriage. Six years later, he brought her to America as his bride. On their silver wedding anniversary, surrounded by their five children, he wrote: "I dreamed a dream in my youth and I awoke and found it true."

Young Riis landed in New York in 1870 when this country was passing through a severe financial depression. After working at different jobs, as carpenter, printer, sales agent, and so on, he became a newspaper reporter. From his father, who was a school teacher, he had received his education, and as a boy had learned something about journalism by assisting his father, who published a weekly newspaper. One day, while attending a revival service, he professed conversion. Then and there, he declared his purpose of giving up writing and becoming a minister. But the preacher counseled, "No, no, Jacob, not that; we have preachers enough; what the world needs is consecrated pens."

Consecrated Pen

From that day, Jacob Riis wielded a consecrated pen and felt called to expose the iniquities of the slum, with its graft, greed, and political corruption which often accompanied that evil institution. "The best way to bring about reform," he said, "is to make the facts of wrong plain." His work as police reporter in New York City carried him into the worst dens of the slums: "Hell's Kitchen," "Tramps Nest," "Poverty's Gap," "Murderers' Row."

Riis carefully collected the facts, using his camera to verify his reports, and by newspaper articles, addresses, lectures, and books, he fought the battles of the underprivileged.

Riis found housing conditions in the slums deplorably bad. In one of the Mott Street barracks, the infant death rate among its inhabitants was 325 per 1,000—about one

third. Bedrooms in many of the tenements were often dark closets utterly without ventilation. The houses were built like huge square boxes, several stories high, and daylight could reach only a few of the outside rooms. The death of a child, in one case, was registered as "plainly due to suffocation in the foul air of an unventilated apartment." A Tenement House Commission called the worst of the barracks, "Infant slaughter houses." Such conditions made Riis cry out, "Why should a man have a better right to kill his neighbor with a house than with an axe in the street?"

Children robbed of the influence of a wholesome home life naturally drift into crime. Riis counted "eighteen 'professional cracksmen' between nine and fifteen years of age who had been caught with burglar's tools or in the act of robbery." "The slum is the poorest investment the city can make, and when once made is not easily unmade," says Riis.

Lincoln Steffens says: "Riis hated passionately all tyrannies, abuses, miseries, and he fought them. He was a 'terror' to the officials and landlords responsible, as he saw it, for the desperate condition of the tenements where the poor lived."

A Faith-Inspired Man

A thoroughly religious man, Riis was impressed with the possibilities of the human soul and the moral recovery of those who have fallen. "City toughs," he said, "in nine cases out of ten are lads of normal impulses whose resources have all been smothered by the slums. With better opportunities, they might have been heroes." When he saw rum-sodden old hags defending the purity of a girl who had drifted into the slums, protesting: "Not her, not her! We are old and tough, but she is young," Riis was moved to exclaim: "Let it stand as a testimony that on the brink of hell itself human nature is not wholly lost."

Riis did not like to be called a reformer. He said his object was "not to change people, but to give them a chance." That through his efforts many were given a "better chance" is amply shown by this partial list of achievements attributed to him:

He exposed the contaminated state of the city's water supply, and caused the purchase of the Croton watershed; he abolished the police station lodging houses that had been breeders of vice and crime; he worked for child labor laws and their enforcement, and for school playgrounds and recreation parks; he demanded light for tenements' darkened hallways, and revealed to a horrified community long-hidden dens of vice, crime, and filth; he drove bakeshops, with their fatal fires, from tenement basements; he rejoiced that he had had a part

what argument each one may offer for independent existence in the destruction of many tenement houses, but "nothing rejoiced him more than the wiping out of Mulberry Bend, the worst tenement block in the city, and the building in its place of Mulberry Bend Park, and his own Jacob Riis Neighborhood House."

When Theodore Roosevelt was police commissioner of New York City, he found Riis an invaluable co-worker. In fact, it is said that the two worked together like brothers. "Both as governor and President, Roosevelt offered him high offices, but Riis insisted that his greatest opportunity for service to his fellow men was to be found in the work in which he was engaged." When Riis passed on, Roosevelt wrote of him.

He was one of my truest and closest friends. I have not only admired and respected him beyond measure, but I have loved him dearly, and I miss him as if he were of my family . . . Jacob Riis was one of those men who by his writings contributed most to raising the standard of unselfishness, of disinterestedness, of sane and kindly good citizenship in this country . . . He was a great "doer." He never wrote a sentence which he did not in good faith try to act whenever he could find the opportunity for action . . . He had a white soul, but he had the keenest sympathy for the brethren who stumbled and fell. He had the most flaming intensity of passion for righteousness, but he also had kindness and a most humorously human way of looking at life and a sense of companionship with his fellows. He did not come to this country until he was almost a young man; but if I were asked to name a fellow man who came nearest to being the ideal American citizen, I should name Jacob Riis. (From *The Outlook*, June 6, 1914. Quoted in *The Making of An American*.)

"I Knew That It Was My Flag"

Riis' description of an incident which occurred while

on a visit to his mother in Denmark leaves no doubt that he was indeed a loyal American citizen. During the visit, he was taken ill at the home of a friend in Elsinore "upon the shore of the beautiful Oeresund." The concluding paragraph of his book, *The Making Of An American*, reads:

"One day when the fever had left me, they rolled me into a room overlooking the sea. The sunlight danced upon the waves, and the distant mountains of Sweden were blue against the horizon. Ships passed under full sail up and down the great waterway of the nations. But the sunshine and the peaceful day bore no message to me. I lay moodily picking at the coverlet, sick and discouraged and sore—I hardly knew why myself. Until all at once there sailed past, close inshore, a ship flying at the top the flag of freedom blown out on the breeze till every star in it shone bright and clear. That moment I knew. Gone were illness, discouragement, and gloom! Forgotten weakness and suffering, the caution of doctor and nurse. I sat up in bed and shouted, laughed and cried by turns waving my handkerchief to the flag out there. They thought I had lost my head, but I told them no, thank God! I had found it, and my heart, too, at last. I knew then that it was my flag; that my children's home was mine, indeed; that I also had become an American in truth. And I thanked God, and, like unto the man sick with palsy, arose from my bed and went home healed." **Watchman-Examiner**

(This article, by Rev. H. H. Smith, Sr., of Ashland, Virginia is based upon *The Making of An American*, by Jacob Riis copyright 1901 by the Macmillan Company, New York City and *The Battle of the Slums*, by Jacob Riis, copyrighted 1902 by the Macmillan Company. Quotations are used by permission.)

PARISH EDUCATION NEWS

(Continued from page 7)

THE ADULT DEPARTMENT. In studying statistics and in making some comparisons it was discovered that the adult Bible class work is at a very low ebb in our synod. The members of the board agreed that this condition was probably due to some extent to the failure of the board in not stressing this phase of Christian instruction and in providing means for building up our adult Bible class department. Due to this the board recommended the following resolution, which was adopted at our convention:

"Be it resolved that the importance of adult instruction receive renewed emphasis in our synod and that church school rallies and institutes give special attention to the why and the how of Bible class instruction in challenging and training the needed teachers for such work and in interesting the adult membership of our congregations in attending such classes".

The board hopes that this will not be just another resolution. Let this be a challenge for each local congrega-

tional church board and the church school staff to study this matter and to put forth effort in creating interest for and in bringing about a better and stronger adult Bible class department. It is urged that church school rallies and institutes during the fall months of the year give this aspect of our Christian education renewed emphasis and study.

EDITORIALS AND COMMENTS

(Continued from page 3)

tence, it simply cannot be God pleasing.

If our present negotiations should not result in a merged church, we believe it will be a great disappointment to all Lutherans even to those that may not be interested in our present merger negotiations at all.

Of course, each synod has something it cherishes. It may be hard to think of giving up some of those things. But even though parents may feel a certain sadness to see their daughter marry and leave the home to establish a new home, yet no sensible parent will want to have her continue in "single blessedness."

BY THE FIRESIDE

THE CHURCH

is our House of Prayer, but more,
a door
ing beyond our trivialities
ecious mysteries,
ad the bonds and bounds of sense
e eternal confidence.

is the place where we have heard
d's Word;
power
will has gripped our hearts, and
ny an hour
here in search sincere
opened windows to a surer view
that our God would have us do.
—Thomas John Carlisle

A REAL CHARACTER

By Roy H. Stettler

first impulse was to stop and of-
him a lift—he seemed so stooped
walked with a bit of a limp. As I
alongside him, I applied the
e, but then as I got a good look at
I thought I had better not pick
up! So I stepped on the gas just
second, but then finally con-
ed that no matter who he was I
not pass him by.

en I stopped the car, he tried to
oward me, and as I opened the
he said, "Oh, thank you so much.
very tired and my knee is both-
me!" Then I got a good look at
He needed a shave, but he had a
I shall not soon forget. I said,
re you working for a farmer?"
I was mowing the lawn for Mr.
k. He has that big yard, and I
after it for him. I live in the
ge down this road." I asked, "What
do you do?" "I help on the garb-
truck certain days each week. You
I was a musician at one time, but
eyesight failed. Look at my
s!" As he held them up, I saw
personality of the musician so of-
disclosed in the slender fingers.
looked so sad as he smiled at me
he talked. I said, "I work for
Evangelical Press." "Why, I used
et books there many a time. I was
a Sunday school teacher, but be-
e of my eyes I had to give that up,

om his appearance, I figured he
t be about 70 years old, but on
iring he told me he would be 50
next birthday.
y heart ached for the poor fellow.
uld only conclude that perhaps
was a man who had always had a
h time with life! A stooped body,
working clothes, a face with sev-
days growth of whiskers, but

back of all this there lived a real char-
acter.

I felt a bit humble, for as I let him
out at the village and rode on I said,
"Oh, God, why has this man had such
bad breaks while I have enjoyed so
many good things?" This little exper-
ience made me think of the Man of
Galilee. I remembered that he paid
a lot of attention to the common
people, and I was glad I had stopped
to give the man a lift.

So as we travel on the highway of
life, let us be alert to observe those
who look burdened. There is joy in
burden lifting. —Telescope Messenger

FIFTY-FIFTY

A man driving through the South
entered a little town and, noticing a
church, stopped to take a look around.
A man in the yard of the church in-
formed him that he was the local min-
ister.

"How many members do you have
in your congregation?" asked the visi-
tor.

"Fifty," was the reply.

"How many active members do you
have?" questioned the other.

"Fifty," again replied the minister.

"Fifty members and 50 active? That
sounds like you must be a pretty good
preacher," said the visitor.

"That's right," agreed the minister.
"Fifty members, 25 active for me and
25 active against me!"—Wall Street
Journal.

MY COMPANION

Here in my workshop where I toil,
Till heart and hands are well-nigh
spent;
Out on the road where the dust and
soil
Fall thick on garments worn and
rent;
Or in the kitchen where I bake
The bread the little children eat—
He comes, his hand of strength I take,
And every lowly task grows sweet.

—Anonymous

FOR THE ASKING

Aunt Sue had a lot of old furniture
that she decided to dispose of, among
it an old rocker. One day she stopped
in at the local antique shop and told
the proprietor that she would let him
have the lot, including the rocker, for
five dollars. He gladly accepted the
offer.

Aunt Sue's niece—to the despair of
her husband—was clearing out all the
modern furniture from her house to

replace it with antiques. She shopped
around frequently at auctions and at
little out-of-the-way shops to pick up
unusual pieces.

Came the day that Aunt Sue visited
her niece who displayed proudly her
latest find, a Lincoln rocker. She ad-
mitted it had cost her \$50.

"Why that is my old rocker!" ex-
claimed Aunt Sue. "It's just as I sold
it. If I had known you wanted it or
if you had asked me for it, I would
gladly have given it to you for noth-
ing!"

Many people these days are paying
high prices trying to obtain treasures
of life like good health, peace of mind,
love and friendship. All the while God
gladly gives these gifts to those who
want them and ask for them.

—Walter Cowen in The Lutheran

TIMMY'S PRAYER

By Elizabeth Ann Dean

On a dark rainy night we drove sev-
eral miles into the country for poultry.

"It will be in the freezer, marked
and wrapped," the farmer's wife prom-
ised us. "There will be someone here
to give it to you."

But the hired man refused to take
our money or give us the order. "I
don't know nothing about it," he in-
sisted as he retreated to a chair with
the family dog.

Timmy and his baby brother were
very quiet as we drove back home but
we grown-ups scolded.

One said, "We will have to make an-
other trip tomorrow." Another sighed,
"If that hired-man had only used his
head!" I answered, "You could see
that he is a nitwit!"

When Timmy said his prayers that
night he added a special petition to the
usual ones, "God bless the poor man
who has no head."

The young mother bent over her
three-year-old and asked, "Where is
there a man who has no head?" And
Timmy answered, "That man on the
farm who doesn't know how to think!"

Perhaps we and the world would be
better if we followed Timmy's ex-
ample—pray more, criticize less!

A newspaper printed the following
advertisement: "For sale, baker's busi-
ness. Good trade. Large oven. Pres-
ent owner has been in it for 15 years."

Said the captain to the corporal:
"When you came here 2 weeks ago,
you told me what a good man you
were. Tell me again, I'm getting dis-
couraged."

A Page For Youth...

Homer Larsen, Editor

CHRISTIAN SERVICE PROJECT

"This is how one should regard us, as servants of Christ and stewards of the mysteries of God." I Cor. 4:1.

WHAT SHALL I DO WITH MY LIFE? This certainly is a big question in the lives of many young people. Where shall I use my talents—and how may I best serve God? If you have decided on your vocation and would like additional information, or if you are undecided and would like suggestions, write to the Youth Office and Leaflets will be supplied.

WHAT IS A CALLING?—Every Christian is called to give himself full time to being a Christian. "A call is the recognition of a need and the ability to meet it." —John R. Mott.

CHRISTIAN SERVICE FLAG*

During the recent war practically all of our churches had service flags on which were placed the blue and gold stars to pay tribute to those who served their country and those too who gave their lives.

We would like to introduce to our Luther Leagues the idea of carrying out a Christian Service project in your church. It would require the purchase of such a flag and then a blue cross would be placed on the flag at a special service for every Christian worker who has gone out from your congregation.

Its Purpose

The purpose of this project is threefold. When our Savior saw the fields white unto harvest, He gave us the command, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest" (Matthew 9:38). Our first objective is that God may use this Christian Service Flag to move our Christian people in concern for the lost and gratitude for past workers, to pray more earnestly for workers to go out from their own congregation. One pastor serving a large congregation said that he wanted a flag as soon as he could get one but that he would not have a single cross on the flag. He believed that the empty flag would move his people to pray more zealously that some of their own young people would be called into this life-time service in Christ's church.

Our second objective is that God may use this flag with its blue crosses to call young people to become pastors, missionaries, parish workers and deaconesses to meet the critical manpower shortage in our church during this day of open doors everywhere.

We believe that the presence of this flag before the congregation will also cause our Christian people to pray much for the workers represented by the crosses that God may use them mightily in His service. This flag will mean additional prayer support for the workers who have gone out from the congregation.

Think of the great possibility for God's Kingdom if every congregation in the presence of such a Christian Service Flag would begin to pray and work for at least one

such worker—either a pastor, missionary, deaconess or a parish worker from its own midst.

We urge the Luther League to use this Christian Service Flag project with the prayer that God may use it to build His church triumphant to His glory.

Suggested Service

The following order of service may be used at a service for the dedication of the service flag:

1. Hymn Sing
2. Devotion: Scripture passages and prayer Leaguers
3. Choir Anthem
4. Address: "God's Call for Witnesses and Workers Today"
5. Dedication of service flag
6. Closing: anthem, hymn, prayer and benediction

Suggested Order of Dedication

In the name of the Father and of the Son and of the Holy Ghost. Amen. Every Christian is called to serve his Lord and Savior Jesus Christ in every walk of life. However, there are special fields of activity in the church in which the laborers are necessarily limited in number. In Ephesians, chapter four, verses eleven and twelve, we read, "and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

This evening we are happy to dedicate this Christian Service Flag presented to our congregation by our Luther League as a constant reminder for us to pray, and to work much for more such special workers from our own midst, to thank God for faithful servants in the church, to pray for those workers represented on the flag and to pray that God through this flag may call more of our own young people to such service in His Kingdom.

In His last great command our Savior said. Matthew 28:18-20 . . . In Matthew nine, verses thirty-seven and thirty-eight, we also read . . . and Mark eight, verses thirty-four and thirty-five . . .

In the presence of this living Savior, we proceed now to dedicate this Christian Service Flag. I hereby dedicate this Christian Flag to the glory of God and to the extension of His eternal Church in the name of the Father, and of the Son, and of the Holy Ghost. Amen.
PRAYER.

*—ELC Leaguide

WHO WILL GO?—A Vocational Guidance Book
Edited by Marion Pillman et al
JIM CRAWFORD VOLUNTEERS—Ruby Lornell, Publisher
tographic

NEWS AND NOTES

(Continued from page 2)

Alberta, the West Canada
et meets in convention just as
teaches you. Time, August 13-16.

Atlantic W. M. S. The annual meet-
of the W. M. S., Atlantic District,
be held in conjunction with the
ct convention at Laurens, New
on Sept. 3rd thru Sept. 6th, 1953.
local societies are urged to send
ates. Delegates to this conven-
shall be:

Members of the executive board.
Members of the literature commit-
tee.

Wives of pastors of our district.
Delegates elected by local socie-
ties in the ratio of one delegate
for each twenty-five members,
or fraction thereof.

W. M. S. program will be held
Friday evening at 8:00 p.m. and the
ess meeting will be held on Sat-
y afternoon from 1:30 p.m.—3:00

Ann Tibbals, Rec. Sec'y.

ATLANTIC DISTRICT

Atlantic District herewith an-
nces its 1953 Convention to be held
ember 3rd to 6th, inclusive, with
Matthew's Lutheran Church, Lau-
N. Y. as host.

Pastors will please be present
all congregations will please send
elected delegates. Each congre-
on is entitled to one delegate for
y fifty confirmed members or a
tion thereof.

Viggo J. Petersen, President
Eric Christensen, Secretary

Matthew Luth. Church extends a
ial invitation to all pastors, dele-
s and visitors who plan to be our
sts at the convention. All services
meetings will be held in the chapel

of Hartwick College, Oneonta, N. Y.
The communion service Saturday night
and the Sunday closing service will
be conducted in the church in Laurens.

All guests will be housed in the col-
lege dormitories. You are requested
to bring sheets, pillowcases and a
blanket. Registration fee \$1.00; Break-
fast \$.50; Lunch \$.85. Dinner in one
of the restaurants.

Carsten C. Kloth, pastor
Henry Hader, president

HOW DOES THE UNITED STATES LOOK TO A BRITISH CLERGYMAN?

Four British ministers, visiting this
summer under a program of inter-
change between British and American
pulpits, gave their impressions at New
York at a luncheon recently.

They were somewhat puzzled by the
way Americans make tea and the way
they speak the English language. But
they were unanimously impressed
with the warmth of American hospi-
tality, the cooperation and friendliness
among U. S. denominations, and the
wealth and equipment of the churches
they have seen here.

The four were guests of honor at a
luncheon given by the Department of
Ecumenical Relations of the National
Council of the Churches of Christ in
the U.S.A. The Department sponsors
the annual interchange of British and
U. S. ministers.

The Rev. L. J. Macpherson, pastor of
St. Columba's Church, Worthing, Sus-
sex, said he was "cheered and glad-
dened" to find "the same Gospel, the
same Christian fellowship" and "even
the same hymns, although you some-
times sing them to unexpected tunes."

The Rev. David Steele, pastor of St.
Andrew's Church in Nairobi, East Afri-
ca, said he was "profoundly impressed"
with the church people he had met in
his few weeks in this country.

"There is an extraordinary unity and
at-homeness among them," in spite of

denominational differences, he re-
ported.

Mr. Steele is representative of the
Church of Scotland to a parish almost
a fourth as big as the whole U. S., an
area including Kenya, Tanganyika and
Uganda in East Africa. Because of
the Mau-Mau terrorists in Kenya, he
said, he usually carries a gun when he
goes to preach "up-country." Most
settlers in rural areas are now going
armed, it has been reported.

Canon Windsor Roberts, rector of
Alverstoke Church, Gosport, Hants,
and honorary canon of Portsmouth
Cathedral, was puzzled by the way
Americans make tea "out of those
little bags," and said he was "learning
to speak American."

"My parishioners will be very
pleased with my new accent," he said.
"They wrote me they were sorry that
the American minister who preached
at our church didn't have an American
accent."

But Canon Roberts was most im-
pressed with the warm reception he
had here. "American hospitality is a
world-wide tradition," he said, "and
it's true."

Both he and Mr. Macpherson had
commented on the generosity of Amer-
ican church giving and the greater fa-
cilities in American churches for re-
ligious education and other programs.

The Rev. A. Murray-Smith, minister
of the Presbyterian Church in Rugby,
Warwickshire, was most interested in a
store-front parish in New York's grim
East Harlem slums.

Dr. Murray-Smith—his doctorate is
from the London School of Economics
—had joined in a communion service
at the inter-racial, interdenominational
East Harlem Protestant Parish that
was followed by a discussion of the
church people's concern in a shooting
that had occurred in the neighborhood
a few weeks earlier.

(Continued on page 15)

Letters to the Editor

er Sir:

the July 13 issue, Mrs. J. requests
les against emotional evangelism.
wrote a letter under that heading
conscience would never let me
o, so I'll write one for it.

rst, I'll tell you why I'm for it. I
raised in a Lutheran church and
an active member of one for twen-
x years. Then, to use this paper's
slang, "Billy Graham Came to
n" and at that meeting God saved

my wife and I. We Praise His Name
for it!

So you can see I can not stand idly
by and let someone knock so called
"emotional evangelism" when there
are thousands today in the same posi-
tion I was and who need the saving
power of Jesus Christ.

* * * *

You call it "emotional evangelism".
For my part I could not make any kind
of a sizable business deal without some
degree of emotion. How can you be-

lieve with all your heart that Jesus
saved you from a "burning hell" for
all eternity and not have the slightest
bit of emotion?

In closing I would like to refer you
to Rev. 3:15, 16. In other words **Luke-
warmness**, the sin that makes God
vomit. We'd better be more con-
cerned about the dangers of our luke-
warmness, than the dangers of emo-
tional evangelism!

Mr. E. Jorgensen

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	P s i c h i c F u n d
Previously acknowledged	17958.73	1943.14	5111.60	2367.84	4720.84	1062.55	590.63	21
Castro Valley, Calif., Faith Luth. Church	100.00		50.00	25.00	25.00			
Sidney, Mont., Brorson Luth. Church	11.50	5.00	6.50					
Evan, Minn., Pastor and Mrs. Ernest Grill in memory of Pastor Holger Berthelsen	5.00							
Mr. and Mrs. H. P. Jensen and Mr. and Mrs. Ewald Rasmussen of Pella Church, Selma, Calif., in memory of Emma Christensen, Neenah, Wis.	3.00							
Elba, Nebr., Paul Paulsen of Dannevirke Luth. Church	10.00		5.00		5.00			
Pasadena, Calif., Marie Hendrickson in memory of Mrs. Svend Larsen and Mrs. L. P. Larsen, Elk Horn, Ia.	5.00							
Standard, Alberta, Canada, Nazareth Luth. Church	113.00	20.00	50.00	20.00	23.00			
Audubon, Iowa, Mr. and Mrs. N. Geo. Hansen of Ebenezer Church in memory of little Robert Dean Sorensen	1.00	1.00						
Blair, Nebr., Mrs. Martin Eskelsen in memory of her husband	10.00		5.00					
Fremont, Nebr., First Luth. Church	500.00	50.00	250.00		100.00	50.00		
Denmark, Wis., Our Savior's Luth. Church	615.24	65.24	300.00	100.00	100.00	25.00		
Viborg, S. Dak., Willing Workers of Bethany Luth. Church in memory of Rev. Holger Berthelsen	2.00				2.00			
West Branch, Ia., Bethany Luth. Sunday School in memory of Darrel Hansen, son of Mr. and Mrs. Louis Hansen	5.00				5.00			
Coalridge, Mont., Emmaus Ladies Aid in memory of Pastor L. H. Kjoller	10.00							
Washington Island, Wis., Trinity Lutheran Sunday School	11.30					11.30		
Cedar Falls, Iowa, Nazareth Luth. Church	175.00		100.00	25.00	25.00			
Northfield, Minn., Mr. and Mrs. Howard Schwartz in memory of M. Chapman of St. Peter's Luth. Church	2.00	2.00						
Northfield, Minn., in memory of M. Chapman of St. Peter's Luth. Church: Mr. and Mrs. Hans Nelson and Mr. and Mrs. Carl Nelson \$2, Mr. and Mrs. Culver Olson and daughter \$1	3.00					3.00		
Northfield, Minn., in memory of M. Chapman of St. Peter's Luth. Church* Laurens, N. Y., Pastor and Mrs. C. C. Kloth \$2 in memory of Mrs. Pastor H. P. Berthelsen and \$2 in memory of their sister, Christine Christensen, Enumclaw	13.50				13.50			
Pasadena, Calif., Pastor and Mrs. M. C. Jensen-Engholm in memory of J. Will Jensen, Plainview, Nebr.	4.00							
	10.00				10.00			
TOTAL	19568.27	2086.38	5878.10	2537.84	5029.34	1151.85	590.63	229

*Northfield, Minn., in memory of M. Chapman of St. Peter's Luth. Church: St. Peter's Ladies Aid \$3, Mr. and Mrs. Ernest Slater, J. Bundgaard, Mr. and Mrs. Ezra Petersen, Mrs. Anna Christensen each \$1, Mrs. Annie Sorensen and Ruth Sorensen \$1, Mr. and Mrs. Lu Nystuen, Mr. and Mrs. Nels Olson, Mrs. Emaline Christensen, Mr. and Mrs. Tom Peterson, Sr., Mrs. Mary Mikkelsen and Mr. and Mrs. George Olson \$5.50. Total \$13.50 for Home Mission.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Foreign Mission
Previously acknowledged	25256.97	2644.48	2332.70	2210.33	1363.71	121.50	162.00	16401.25	2
Blair, Nebr., friends of the Japan Mission	10.00	10.00							
Ord, Nebr., Miss Sena Aagaard of Bethany Church	5.00			5.00					
Ord, Nebr., Bethany Lutheran Church	51.20							51.20	
San Francisco, Calif., Ansgar Luth. Church	146.00							146.00	
Sidney, Mont., Pella Foreign Mission Society	7.43					7.43			
Pasadena, Calif., Sena Carlsen and Marie Hendrickson in memory of S. P. Christensen, San Francisco, Calif.	5.00		5.00						
Standard, Alberta, Canada, Mr. and Mrs. Anders Laursen	10.00		10.00						
Standard, Alberta, Canada, Jens Jacobsen	20.00			20.00					
Standard, Alberta, Canada, an anonymous giver	12.00				12.00				
Westby, Mont., Danville Luth. Sunday School Mission Sunday offering	12.50		12.50						
Blair, Nebr., Mrs. Martin Eskelsen in memory of her husband.	5.00	5.00							
Fremont, Nebr., Eldon Jetter	50.00							50.00	
Fremont, Nebr., First Luth. Church, offering at meeting by Dr. Dagmar Petersen	32.31			32.31					
Fremont, Nebr., First Luth. Church, Bible School offering	68.72			68.72					
Fremont, Nebr., First Luth. Church	400.00	62.50	62.50	62.50	62.50			150.00	
Audubon, Ia., Ebenezer Luth. Church	55.50							55.50	
Cedar Falls, Ia., Nazareth Luth. Sunday School for a native pastor, Daniel Jha, at the Mohulpahari Hospital	125.00			125.00					
Denmark, Wis., Our Savior's Luth. Church	194.20							194.20	
Sidney, Mont., from a friend	2.00					2.00			
Northfield, Minn., in memory of M. Chapman of St. Peter's Luth. Church: Mr. and Mrs. F. W. Lundberg and children \$1, Mr. and Mrs. T. C. Witt \$3	4.00				4.00				
Northfield, Minn., in memory of M. Chapman of St. Peter's Luth. Church: Mr. and Mrs. Chris Samuels, Mr. and Mrs. Paul Mc Devit and Mr. and Mrs. Curtis Samuels	5.00							5.00	
Kenmare, N. Dak., in memory of Mrs. Nels Mugaas of Nazareth Luth. Church: Nels Mugaas \$10, Norman Mugaas \$5 and Erling Mugaas \$20.	35.00	10.00		10.00	15.00				
Racine, Wis., the Danish Sewing Circle of Our Savior's Luth. Church	10.00	10.00							
Milwaukee, Wis., a memorial gift for the family of Pastor Holger Berthelsen: Mr. and Mrs. Clarence Sundermeyer and Ruth and Dorothy Jensen	5.00							5.00	
TOTAL	26527.83	2741.98	2422.70	2533.86	1457.21	130.93	162.00	17058.15	21

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fund
Previously acknowledged	202826.33	121796.91	81029.42
Burnside, Ia., Mr. and Mrs. Harold Kling and daughters and Mrs. Laura Mortensen in memory of Otto Hansen, son of Pastor and Mrs. H. P. K. Hansen, Fort Dodge, Ia.	5.00	5.00	
Graettinger, Ia., St. Paul's Ladies Aid \$10 and Mrs. Thora Sorensen \$1 in memory of Otto Hansen, son of Pastor and Mrs. H. P. K. Hansen, Fort Dodge			
Iowa			11.00
Fort Dodge, Ia., friends in memory of Otto Hansen, son of Pastor and Mrs. H. P. K. Hansen: Mrs. Martena Petersen, Coulter, Ia. \$1, Mr. and Mrs. Vincent Nelson \$5, and Mrs. Ella Olsen \$1 of Temple City, Calif., Mr. and Mrs. E. F. Baumgartner, Riverside, Calif. \$5			12.00
Total	202854.33	121824.91	81029

Received with thanks.

Blair, Nebr., July 31, 1953.

H. J. Hansen, Treas.

CHURCH NEWS FROM HERE AND THERE

(Continued from page 13)

"I will never take communion again without the memory of that communion service with Puerto Ricans, Negroes, Italians and others," Dr. Murray-Smith said. "All the great evangelism and church finances I have seen will have to make a great showing to match the vision and the heroism of what this parish is trying to do for the people of its community."

"One" Starts Its Third Year; Youth Mag in Smaller Format

Columbus, O.—"One" magazine, a youth periodical of four Lutheran church bodies, will appear in a new format as it begins its third year of publication. With the September issue, the magazine is changing to pocket size and will increase from 32 to 52 pages.

"One," sub-titled "The Magazine for Christian Youth," is sponsored by the American Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church and United Evangelical Lutheran Church. It is published monthly, except for a combined July-August issue.

The periodical hit a record high of 10,000 in the circulation of the July-August issue, an increase of 5,000 since the first of the year. Most of the new subscribers were obtained through a special confirmed-gift-subscription campaign conducted this spring.

American Lutherans Take Active Part in 800th Norwegian Church Anniversary

Trondheim, Norway—A number of United States Lutheran leaders, here to attend the Lutheran World Federation's executive committee meeting, took active part in the 800th anniversary celebrations of the Church of Norway.

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In the presence of Norway's royal family and a throng of foreign celebrities, Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church, extended greetings to the host, Bishop Arne Fjellbu of Trondheim, and presented a plaque of congratulations from St. Olaf College in Northfield, Minn.

Recently, a stone from the Nidaros Cathedral here was laid as a cornerstone for a new chapel at the American college in Northfield.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and first vice president of the Lutheran World Federation, was among the foreign guests who preached at the Nidaros Cathedral during the week of festivities when daily morning and evening services from the historic cathedral were broadcast all over Norway.

Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, is scheduled to conclude the anniversary celebrations with a special festival service at the cathedral on Sunday, August 2.

On the same day the LWF president is also scheduled to preach a sermon at Stiklestad, near Trondheim, where King Olav of Norway in 1030 won a decisive battle against the pagans. The service there will be led by Dr. Carl

E. Lund-Quist, executive secretary of the LWF.

Dr. Fredrick A. Schiotz, executive secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions, and Dr. Vilmos Vajta, director of the LWF Department of Theology, spoke at a big missionary meeting at the Nidaros Cathedral on the opening Sunday, July 26, of the general celebrations.

During the anniversary celebration, which forms the framework of the LWF executive committee meeting, Norwegian and foreign guests here also had an opportunity to see the European premiere of the dramatic film on Martin Luther's life, produced for Lutheran Church Productions, Inc. Dr. Paul C. Empie, executive director of the National Lutheran Council and chairman of Lutheran Church Productions, was present at the premiere and other festivities.

Also here for the LWF executive committee meeting are Dr. Oscar A. Benson, president of the NLC and of the Augustana Lutheran Church, Dr. Henry F. Schuh, president of the American Lutheran Church, and Dr. Stewart W. Herman, executive secretary of the NLC Division of Lutheran Cooperation in Latin America and the LWF Commission on Latin America.

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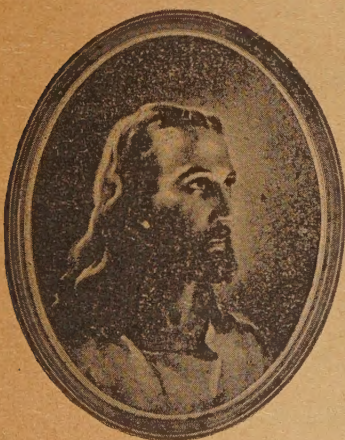
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Book Review

A NEW DANISH BOOK ON THE ANIMALS OF THE BIBLE.

BIBELENS DYRELIV. By Vilhelm Møller-Christensen, M. D., and K. Jordt Jørgensen, D. Theol. Copenhagen; De Unges Forlag, 1952. Paper cover, 200 pp.

For those who read Danish this book is a fascinating volume on the animal life in the Bible. This includes insects, fishes, birds, as well as reptiles and mammals. Every animal referred to in the Bible is discussed. The articles are arranged alphabetically within each of the four main divisions.

This new work impresses the reader because of the following qualities. First, the accuracy of the study. The original name is carefully studied, and the latest scientific knowledge of biology is drawn on, a contribution no doubt made especially by Dr. Møller-Christensen. The reviewer knows of no work in any language as up-to-date and accurate as this book.

Next: Fascination. The authors have avoided dullness and have presented the material in a very interesting manner. The purpose of the book is to help to bring out the message of the Bible itself. The Bible is rich in allusions to animal life, but they are used chiefly as illustrations to illumine the religious message. The authors of this book keep this clearly in mind, and in passage after passage show how a knowledge of a given form of animal life throws light on its meaning.

Finally, the illustrations. These are not drawn from modern photographs or line drawings. They are taken entirely from artists of Bible times. Babylonian and Egyptian and other Near-Eastern materials, brought to light by archeology, especially in recent decades, enliven the pages of this book.

Anyone interested in the Bible and alive to the wonderful world of nature about him,—especially Bible teachers—will find this volume delightful. It is to be hoped that it will be translated into English.

—Ethan Mengers

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